CELEBRATING OUR MISSION AND MINISTRY

GREETINGS

Frederick J. Beebe
Executive, Synod of
Southern California and Hawaii
Janice H. Willette
Executive Presbyter,
San Gabriel Presbytery
Charles B. Milburn
Executive Director, Ecumenical Council
of Pasadena Area Churches

Dear Friends in Christ,

On October 23, 1988, you will celebrate your 75th anniversary. It is my privilege and joy to extend to all of you the greetings and best wishes of the Synod of Southern California and Hawaii, Presbyterian Church (U.S.A.).

Your ministry of worship, of education, of witness and service has been very significant in the Altadena community and in the leaders you have sent into the Presbytery, the Synod and the church-at-large.

We are grateful for your faithfulness and wish you many more years of showing the love and justice of God in Jesus Christ.

Most sincerely,

Frederick J. Beebe

Frederick J. Beebe
Synod Executive

Dear Friends,

On behalf of the Presbytery of San Gabriel, I send you official greetings on the occasion of the 75th Anniversary of the First Presbyterian Church, Altadena. First Church has a long and rich history of ministering to the Pasadena/Altadena community — a ministry which you are celebrating throughout the month of October. I know that your sister congregations in the Presbytery join me in the fervent prayer that you will face the challenge of the future with the same spirit in which you have faced the challenge of the past. May God bless you all as you renew your commitment to Jesus Christ and His Church.

In Christ,

Jan

Jan Willette
Executive Presbyter

Dear Reverend Iyoya:

I am writing this letter on behalf of The Ecumenical Council of the Pasadena Area Churches to congratulate your church on its 75th anniversary of ministering to Nikkei and friends in the Pasadena/Altadena community.

The First Presbyterian Church, formerly known as the Pasadena Union Presbyterian Church, can be very proud of its heritage and dedicated Christian service which it has given throughout the years in this area. Also, for its generous support and participation as a member church of the Ecumenical Council for the past 43 years.

I would like to express the appreciation and deep gratitude of the Council and its staff for the privilege of working with the clergy and laity in your church throughout the years. It has always been a joy and an inspiration to be part of your Christian fellowship in various ecumenical activities. Needless to say, I have always found the "spirit" of Christ in your church expressed through the friendliness, sensitivity and loving concern your congregation has for others.

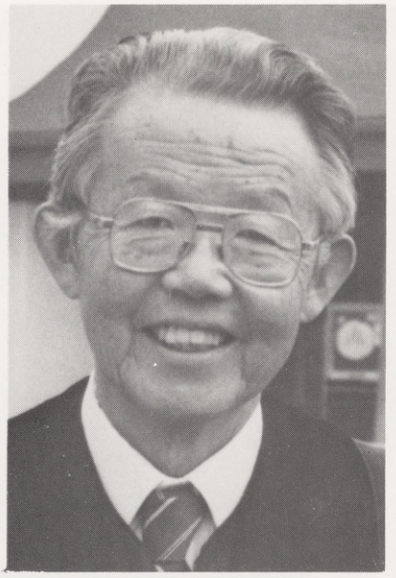
May God continue to richly bless your church in the years ahead with a fruitful and blessed ministry carried on in the name of our Lord and Savior.

Most sincerely,

Charles B. Milburn

Charles B. Milburn
Executive Director

GREETINGS FROM OUR PASTORS



NICHOLAS IYOYA
. . . Pastor

MARIKO YANAGIHARA
. . . Associate Pastor

"You lived in this world without hope and without God. But no, in union with Christ Jesus, you who used to be far away have been brought near by the sacrificial death of Christ.

So then, you Gentiles are not foreigners or strangers any longer; you are now fellow citizens with God's people and members of the family of God."

Ephesians 2:12-13,19

Dear Friends,

We praise God for this opportunity to celebrate the 75th Birthday of our church, the First Presbyterian Church of Altadena.

We praise God for the faith and the vision of our Issei Christian forebears who began this church with the encouragement and support of the established churches in this area, such as the Friends and Congregational Mission Societies.

We praise God for the faithful witness of the Issei, the Nisei, and other Christians who served this church and have since entered into the Church Triumphant. Among these, we praise God for his servant Don, who served this church for 32 years and gave it a Presbyterian identification.

We praise God for all those who will come after us, long after we have completed our race, and who will continue to serve and love our Lord.

For these and other testimonies of His Love and Faithfulness, we give God the glory and praise, now and always.

Nicholas M. Iyoya
Pastor

Dear Friends,

It has been my privilege to serve the First Presbyterian Church as an associate pastor. I have found the people of this church to be untiring servants of God who bring a warmth and friendliness to everything they do.

We have been able to build this body of Christ because of all the love and care of those who served this church over the past 75 years. We continue to build thanks to God's continual grace and guidance.

Please continue to pray for and support the ministries of our church. We are excited about the First Presbyterian Church and hope you will be able to catch some of our excitement during this momentous occasion.

This is the day the Lord has made!
Let us rejoice and be glad in it!
Psalms 118:24

Mariko Yanagihara
Associate Pastor

OUR SANCTUARY — our church home since 1968, when we became First Presbyterian, in Altadena.

WHAT WE HAD IN MIND

The accounts in this 75th Anniversary booklet come from a number of sources: a series published in the **Clarion** on the 40th anniversary of our church; a series of recollections by Nisuke Mitsumori, a charter member of our church and a lifetime lay leader of our congregation; and a series of "Minutes for Anniversary" prepared by lay persons on phases of our church program. The "Minutes" were presented at worship services this year and, in most instances, printed in the **Clarion**.

These accounts are offered to remind us of the devotion and commitment of the men and women in local churches whose vision and efforts led to the establishment of our first church and of the response and the faith of the men who became the congregation of this church. The former were members of Caucasian churches in Pasadena; the latter were our Issei forefathers.

We hope that these accounts will inspire us to continue the ministry of this church for all who share it now and all who follow us in the years to come.

Editor	Ted Tajima
Cover	Helen Ichien
Layout	Jane Itaya
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We thank everyone who generously offered use of photographs for this book.

OUR FIRST HOME — This building at 139 Mary Street was church, school and dormitory to our first congregation.

A HUMBLE BEGINNING, A HEALTHY GROWTH

By TED TAJIMA, **Clarion** editor

In 1913, when Pasadena's center of town was Fair Oaks Avenue and Colorado Street orange orchards and farms stretched beyond Lake Avenue, there were about 100 to 150 Japanese here, mostly young men who were students or domestic workers. There were only about 10 Japanese women here in those days.

At the time, the First Congregational Church maintained a mission, started in 1905 or 1906, which reached out to these young Japanese. The Friends Church also had a mission with a similar purpose, to offer these newcomers a night school, dormitory facilities and introduction to the teachings of Christ.

In 1913 the two missions combined and, joined by other churches, formed the Federated Missions for the expressed purpose of providing a church to serve the Japanese in the community.

The churches in the Federated Missions made spiritual, educational and financial contributions. They were the Central Christian, First Baptist, First Congregational, First Friends, Lake Avenue Congregational and Pasadena Presbyterian churches. Their participation included providing leaders who worked in the mission and served with the Japanese leaders who came to the community for short periods of time.

The immigrants were single men, not yet settled in homes and jobs, and many of them floated from town to town. The charter members of the new church, the "Pasadena Japanese Union Church," numbered 23 and most of them were only 18 to 30 years old. Some attended Pasadena High School, then located at Los Robles Avenue and Walnut Street, diagonally across the street from where the First Congregational Church is today.

In 1973, as part of our church's 60th anniversary, a plaque was placed in our sanctuary foyer, listing the charter members of our church. They were Hajime Arima, Takesuke Chigami, K. Hashimura, Nihachi Hayashida, Heizaburo Iijima, Kenzo Iijima, Ryoji Kato, Makoto Kobukata, Hitoshi Makino, Nisuke Mitsumori, Yasohachi Miyawaki, Jiro Morita, Naonori Morita, Ryoichi Nishioka, Namio Ohtomo, Yusaku Sato, Shigetaro Shiraishi, Kozo Tabuchi, Ichiro Takemura, Kuniyoshi Uchida, Kuzo Uyeda, Rokuro Watanabe and Kensaku Yatsu.

Three of these men attended that celebration 15 years ago. They were Nisuke Mitsumori, Kuniyoshi Uchida and Kensaku Yatsu. Today Mr. Yatsu is the only charter member still living. He is 104 and quite alert living in a retirement home in Seattle.

BEHIND THE STORY OF THE GROWTH OF this church is the story of many people who served patiently and faithfully on the Federated Missions Board. Parallel to their efforts were the vision and work of our pioneer Issei laymen and ministers who built a church that would serve them and their families and neighbors, would be a legacy to their children and would serve their God.

The first home of the new church in 1913 was a two-story frame house at 139 Mary Street. That street has disappeared in the past 15 years. It was situated where the north wall of the huge Ralph M. Parsons Company now lies, near the corner of Fair Oaks Avenue and Walnut Street.

In this first home the young Japanese men of that day found a dormitory for temporary housing, an employment bureau and a place to learn English. Here, most important of all, they came in contact with a living Christian spirit in the people who opened and operated this mission.

With the growth of the mission, there came a need for more dormitory space and an extension of the work to the women and children in the families the men started. Classes in cooking, sewing and English were organized for the women. The Federated Missions in 1916 leased the Revere Hotel, then located on the southwest corner of Fair Oaks Avenue and Walnut Street. Membership in the church fluctuated throughout these early years but reached a high of 81 in 1917. The newly organized Sunday School had nine children.

The church extended ministerial and lay service to Sierra Madre, South Pasadena and Lamanda Park. Lamanda Park was the area we call East Pasadena today, east of Sierra Madre Boulevard. The combined Japanese population in those areas and Pasadena was above 100.

In 1920 the church had to vacate Revere Hotel and purchased, with considerable help from Federated Missions, a house at 293 Kensington Place. For 45 years this site was our church home.

IT WAS A FINANCIALLY TRYING TIME. Total membership in 1921 was only 33 and there was a swinging door of ministers. Five different men served between 1920 and 1928. Yet there must have been keen vision and wonderful faith, for the church undertook a building project, the construction of a two-story edifice with a basement for a social hall and a sanctuary with adjacent Sunday School area that could be opened to the sanctuary when additional seating was needed. In 1924 the building was completed at a cost of $17,000. The Federated Missions Board pledged $12,000 and church members accounted for $5,000.

The house was moved to the back of the lot and the sanctuary building was constructed on the Kensington Place frontage. The house was the manse for whoever was serving as the minister. But it also served a number of other purposes, its parlor being a meeting place for church groups and its rooms also serving as Sunday School classrooms. Later this house was identified by a historical society as an example of the type of house built by Indiana settlers in the Pasadena area.

After World War II this venerable house was a hostel for people coming back to Pasadena from relocation camps and Eastern states, then a Sunday School building and the manse for the Rev. Jingoro Kokubun, who served as a leader for our Nichigo, or Japanese speaking, congregation. It was fondly called the "Kokubun House."

The 1920's saw a growth of facilities to serve the growth in membership as more and more Issei settled with their families here. The church became more than ever a family institution with increasing attention given to serving wives and children.

In 1922 the Christmas program was attended by 165 people. A new Ford was purchased in 1923 because the Sunday School needed transportation. It was the custom up to World War II to provide transportation for Sunday School children, and some parents' autos and the church car provided a "bus" service.

In 1924 the first Vacation Bible School was offered at our church. The most significant move that year, however, was the founding of the Women's Christian Association, better known as the Fujin-kai, with 25 charter members. This organization and a parallel group, the postwar Women's Assocation for Nisei members, would be the most productive organizations in terms of service and in relating women to the church.

That year the church suffered a fire that caused damages estimated at $2,036 to the dormitory building (behind the sanctuary).

Through the efforts of the Federated Missions Board, the city schools' Board of Education set up an English course for Japanese women. There were 242 Issei women here at the time, and Mrs. Bessie Waterhouse, an old friend of the church, taught the course. She also taught cooking and sewing.

During these years the Fujin-kai also began holding annual bazaars.

In 1928 our church's membership reached 75 and Sunday School enrollment was 124. Of that number, one-half came from non-Christian families, so the church was fulfilling one of its goals, carrying the Christian message to non-Christian families.

From 1909 (while two missions were serving the Japanese) until 1928, a total of 11 ministers served our congregation. No one of them served more than three years. (The ministers who served our church are listed elsewhere in this booklet.) In 1928 the Rev. Kengo Tajima was called from Salt Lake City to be the pastor, and he served 14 years until the evaucation of our congregation in World War II.

In 1929 the church recognized a new medium of education and purchased a 35-millimeter movie projector.

SUNDAY SCHOOL AND YOUNG PEOPLE — These children, high schoolers and college agers, in the 1930's, came regularly on a Sunday morning for SS classes. The young people also attended a youth fellowship on Sunday evenings. The scene is the Kensington Place church in Pasadena.

DESPITE THE DEPRESSION OF THE 1930's, our church expanded its property. The lot next to 293 Kensington Place was purchased and a house moved to it to serve as a manse and as additional Sunday School space. That house was moved to 305 Kensington Place from South Marengo Avenue, just behind the present Security Pacific National Bank building on the corner of Marengo and Colorado Blvd.

The entire transaction incurred a debt of $7,000 to the church, but this mortgage was paid off within ten years. Again much credit went to the Federated Mssions Board, to a hard working congregation and to a community that gave its support.

Some of us may recall the efforts of young people who staged melodramas two summers in a row to raise funds and help pay off the mortgage. They were produced and directed by Delos West, a good friend with seemingly limitless knowledge and skill in music and drama and, more importantly, unflagging patience working with Nisei who had rarely exhibited thespian talent. The basement social hall of the Kensington church was transformed into the "Kensington Music Hall," and "The Drunkard" and "Tatters of Squatters Gulch" offered strong lessons in morality, heavily layered with corn.

These benefit productions were in the latter 1930's. Back in the year 1930 the church, urged by Issei parents concerned about their sons, chartered Boy Scout Troop 41, which still thrives today. Ten charter members made up the troop.

The Sunday School numbered 200 children, the peak of its pre-World War II enrollment, in 1931. This number included the Cradle Roll, originated and conscientiously carried on by Emma B. Fuessle. A widow of a missionary, she was one of the first organizers of the Congregational Church mission back in 1905 or 1906.

In 1931 the church membership, made up of Issei, was 86.

THE YP, OR YOUNG PEOPLE'S SOCIETY, was started in 1929 and by 1936 was drawing as many as 100 to meetings. By then there were three groups, all meeting on Sunday evenings.

For some time the pastor published a weekly mimeographed bulletin in Japanese. He laboriously cut stencils by hand. It was called the "Shuho" and still continues today as the Japanese language page of our weekly newsletter, the **Clarion.**

In 1935 the first English language newsletter in our church made its appearance under the guidance of Sophie Tajima, daughter of the Rev. Tajima. She later married the Rev. Donald Toriumi, our church's pastor for 31 years after World War II. The mimeographed bulletin was called the **YP Lancer** and appeared biweekly. Among staff members were present-day Pasadena residents Miki (Amai) Kumamoto, Fumi (Matsumoto) Konagamitsu and Frank Tanaka. The mimeographer is a paragon of loyal service, Makoto Uchida, who printed the first editions of the **Lancer** 53 years ago and still prints the **Clarion** today six months of every year.

In 1936 the church's first choir was organized. Named the Dorean Choral Society, it practiced and sang under four different directors and, on a couple of memorable occasions, participated in mass choirs numbering more than 125 voices from Japanese churches throughout Southern California.

TWO SIGNIFICANT DEVELOPMENTS BECAME apparent during the 1930's. Nisei were growing up in church responsibility, and more and more of us were taking over Sunday School teaching and supervision. The

Japanese congregation as a group was also assuming greater financial responsibility in the church and lessening dependence on the Federated Missions Board.

It was during this period of growth in Issei and Nisei church members that this progress was devastated. The outbreak of World War II in 1941 and the forced evacuation of all Japanese and their dependents from the West Coast in early 1942 closed our church. With fortunate foresight, our church and the Federated Missions Board had made plans for the protection of church property and for re-building Amerian-Japanese relations in this community.

When our congregation went into exile in 1942, the Federated Missions Board assumed responsibility for the property. The church building was used for storing goods for the Japanese in our community. Much work and time were given by board members during the war years.

Under the direction of Katherine Fanning and Sarah Fields, two former missionaries to the Orient, the two houses on the property were used for American Friends hostels. The organization, Friends of the American Way, was formed by Christians in the area to work for restoration of the civil rights of Japanese Americans, and one of the steps was to put up a bulletin board with a service flag and the names of 117 Pasadena area Nisei who were serving in the American armed forces during WWII.

Leaders of the Friends of the American Way are remembered for keeping in touch with evacuated families and servicemen and generally conveying the feeling that there were people in Pasadena who cared about what was happening to the Japanese residents now dispersed. The organization also collected toys and clothing for children and sent them as Christmas gifts to Gila River Relocation Center, where many of the Pasadenans were sent. William C. Carr, a realtor in Pasadena, kept up a steady stream of letters to servicemen. When the war ended and Japanese returned to this area, he assisted many with housing matters and opened his home to church groups for meetings and social events.

The congregation was not moved en masse to Gila in Arizona, but the majority of the families was sent there. There our church members joined a church that included Christians from other areas relocated to Gila. During the war years many of the families relocated to Midwestern and Eastern states where they found employment and, in many instances, settled permanently. Our church's pre-war congregation was thus reduced.

THE POSTWAR PERIOD WAS A TRYING TIME. Families that had been forcibly removed from their homes and placed in the rude, barren, congested clapboard barracks of hastily constructed camps and those that had relocated in the Midwest and East faced new decisions: Should they stay where they had relocated, should they return to home communities where they might face animosity and not be welcome, or where should they move to if not their home communities?

The Pasadena area had gained a reputation among returning Japanese as a desirable city in which to settle. The Federated Missions Board members, Friends of the American Way and other community people who had expressed concern for the evacuated Japanese had, in their efforts, earned a warm reputation for the area. In the postwar years this city, which had a Japanese population of about 200 families and 1,000 people before the war, absorbed a population of well over 600 families and 2,000 Japanese by the mid-1950's.

Reopening a Christian work among the Japanese here at first met with some disagreement. The Congregational Church denomination wanted the Nisei to join already established churches in the community. The Issei wanted a church and in 1945 the Rev. and Mrs. Jingoro Kokubun came here to serve them. They also wanted a church for the Nisei and Sansei, and the Nisei felt better about having their own church.

The congregation, which before the war had been a "union church" with connections to the Congregational Church denomination, decided that we wanted the Rev. Donald Toriumi for our minister. He was then serving Christ Presbyterian Church in Hollywood. To obtain his services it would be necessary for our congregation to decide to be Presbyterian, to sever ties with the Congregational Church and to apply to the Presbyterian Church for affiliation.

All these steps were taken by August 1948 and we became the Pasadena Union Presbyterian Church. The Rev. Toriumi delivered his first sermon here September 5 and was officially installed October 10.

All this was dutifully reported in the **Clarion,** the weekly news bulletin initiated early that year by Donald Tanzawa and a group of young people who had rallied around the church for the community.

THIS WAS A PERIOD OF ENTHUSIASM among the Japanese in the community. Both Issei and Nisei had been uprooted from their homes by the war and evacuation, had searched for a place they could call home, had had their loyalty as Americans tested, and had chosen the Pasadena area where they wanted to establish their homes and raise their families. The situation was ideal for the return of our church to ministering to the people and to teaching the good news of our faith.

The Japanese and Japanese Americans coming to Pasadena wanted a community identity. They wanted a place where they could worship, they wanted a Sunday School for their children, and they wanted a center where they could gather and share experiences and work together for progress in resettlement. Our church provided such a place.

Once our church established a foundation with a Nisei leader assisted by an Issei minister, we grew in program, numbers and strength. In 1953 when we celebrated our 40th anniversary, our membership reached 235 and

Sunday School enrollment was 195, with an average of 150 children coming on a Sunday.

The baby boom was on, Nisei families were increasing in number, more Japanese returning from relocation were choosing Pasadena and the area as the ideal place to settle, and our church's work was escalating. In 1954 we had three choirs — Issei, Nisei and children. Vacation Church School in 1955 drew 163 children for two weeks and had 74 teachers, helpers and drivers. In 1956 we remodeled the sanctuary. Two years later we purchased a manse on Winona Avenue and freed the old green manse at 305 Kensington Place to full use for Sunday School.

That year, realizing that we had to take major steps to meet the problems of an ever growing program, our congregation kicked off a building fund drive. In 1959 earnest planning for a new church began. In 1961 the congregation approved the purchase of a site on Lincoln Avenue at Harriet Street in Altadena, our present location. It was level and three times the size of our Kensington Place property. There was a bus stop on the corner. The back property line was already fenced by Pasadena's Franklin School. And it was in the general northwest Pasadena area to which many of the families were moving.

On October 15 the Building Fund drive was kicked off with a goal of $222,900. In one month half of that goal was pledged. The total goal was pledged before the end of the year.

By May 1962 the property was acquired and paid for. The mortgage was burned that June at a church picnic.

In October 1963 architects were selected. In March 1967 we had the ground breaking on a rainy day. The buildings were finished by autumn of that year and we began to move in before year's end.

Great day! On March 17, 1968 our new church was dedicated.

Great day, again! On March 28, 1976, eight years and a few days after the day of dedication, the new church's mortgage was burned. Over 500 donors had given to the Building Fund — families, couples, individuals, organizations, friends near and far. Pledges in all amounts were completed. Elaborate annual bazaars had drawn tremendous community support. Our oldest member, Mrs. Kei Hiraiwa, who died after a long Christian life of 96 years, had left her estate to the church. And a countless number of people had given countless hours of time, their best ideas and thoughts, their skills and talent and energy, and their prayers to this church.

They had given much, just as our first Issei members and all other members and friends over the years had given much to our church and to the glory of God.

THERE WERE MANY OTHER HIGHLIGHTS in our church's history, too many to enumerate. We would remember, however, that the Rev. Toriumi started a God and Country program in 1958 and, in the next 20 years, 95 Boy Scouts and two girl Explorer Scouts completed the required training.

In April 1963 the congregation was proud of our pastor when the Rev. Toriumi was presented the honorary degree of Doctor of Divinity by Occidental College.

In 1964 Masayoshi Kawashima was called to our church as assistant pastor to the Japanese speaking congregation. On June 14 he married Hope Omachi and on September 17 he was ordained. He served until 1972.

In the 1960's and 1970's an annual event was the bazaar, which added to the Building Fund and rallied tremendous community involvement and support. In the 1980's our Nisei, who were reaching retirement age, began to feel reluctant about continuing these demanding fund raising events. In recent years, however, Sansei assumed leadership roles and rejuvenated the Nisei, and the bazaars, now called Fall Festivals, were resumed with energy and success.

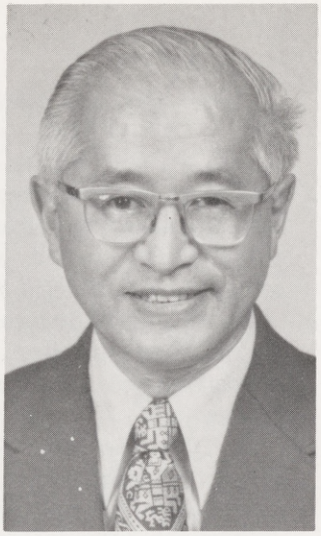
One of the most dramatic examples of the Rev. Toriumi's leadership was his role in the United Presbyterian churches' resettlement program for Southeast Asian refugees. As one of the prime movers of the Asian Presbyterian Caucus he encouraged churches to adopt refugee families, and our church was one of the first to do so, adopting the Vietnamese family of Mr. and Mrs. Tche-Yu Wang, their two sons, two daughters and a son-in-law in 1975. Our congregation provided a home and physical, financial, emotional and moral assistance to the family. The Wangs have become independent and self-sufficient.

In the past three years the congregation has helped support three young people in unusual and productive missions to foreign lands. Carolyn Iyoya was selected for the Presbyterian Global Youth Ministries Peacemaking Seminar in 1985 and traveled to the Soviet Union that summer. Richard Sahara was named a Volunteer In Mission and spent the summer of 1986 working in Thailand. Stephen Sato served as a Volunteer In Mission in 1987, also in Thailand.

IN THE PERIOD SINCE WE MOVED to our present site, we have been led by the Rev. Toriumi, who retired in 1979 after 31 years of productive leadership; the Rev. Leonard Osbrink, who served as interim pastor for a trying three and a half years; and the Rev. Nicholas Iyoya, who accepted our call and came here in June 1983. Mariko Yanagihara came to us as an assistant to the pastor in 1985 and was named associate pastor in 1986. She was ordained that year, the first Japanese American woman to be ordained a minister in the Presbyterian Church in America.

In 1974 our membership had reached 637. Today, however, we are reduced in active membership and

KENGO TAJIMA
. . . Pastor 1928-44



DONALD TORIUMI
. . . Pastor 1948-79

JINGORO KOKUBUN
. . . Issei pastor
1945-60

NISUKE MITSUMORI
. . . lay leader
1910-81

attendance. We have been the victims of demographics. Because of immigration patterns forced on Asians, our Issei came to the United States before 1922 and few Japanese migrated here until the 1950's. As a result we have unusual highs and lows in the Nikkei population. Most of the Nisei are in their 60's and older. Most of the Sansei are in their 30's and 40's. The Yonsei, or fourth generation, are still being born. Those already born are in pre-school and elementary school ages. So we have gaps in school agers and college agers and between the Sansei and the Nisei.

Our Issei membership is very small. Our Nisei are getting on in years. Many of our Sansei have moved to other areas or are attending other churches. We are now vigorously developing a young family program and our Sunday School on the Yonsei level.

Our church's 75 years are a fascinating story of devotion on the part of turn-of-the-century Caucasions who founded missions and of young Issei who accepted this outreach and with conviction developed the missions into a church. It is our story of how we were uprooted from our homes and our church by World War II and forced to maintain family lives, find employment and uphold our loyalties in strange places and environments. It is a story of our return, to carry on our lives, continue our traditions, raise our families, and endeavor to maintain this mission, this ministry in our community.

It is our story of how we, like all our brothers and sisters in Christ, praise the glory of God and strive to serve Him through the ministry of His church.

It is a story that must and will continue.

THEY HAVE LED US

Rev. Shokichi Hata (1909-1912)
Rev. Tatsujiro Sawatani (1913)
Rev. M. Kohara (1914-1915)
Rev. Tsuyoshi Demura (1915-1917)
Rev. Kichisuke Suzuki (1917-1918)
Rev. Magojiro Furuya (1918)
Rev. Mitsutaro Tsuji (1919-1921)
Rev. Hidenobu Toyotome (1921-22)
Rev. Kiyoshi Tamura (1922-1925)
Rev. Junzo Nakamura (1924-1925)
Rev. Toyobei Nakazawa (1926-1928)
Rev. Kengo Tajima (1928-1944)
Rev. Jingoro Kokubun (1945-1960)
Rev. Donald Toriumi (1948-1979)
Rev. Masayoshi Kawashima, Issei assistant pastor (1964-1972)
Rev. Kenji Kikuchi, Issei assistant pastor (1974-1975)
Rev. Koichi Yamamoto, Issei assistant, (1978-1981)
Rev. Leonard Osbrink, interim pastor (1980-1983)
Rev. Motoharu David Seya, Nichigobu assistant (1981-1983)
Rev. Nicholas Iyoya (1983-present)
Rev. Mariko Yanagihara, associate pastor (1986-present)

A LAY LEADER'S CHRONOLOGY

Nisuke Mitsumori, a charter member of our church and devoted lay leader until his death in 1981, wrote a chronology of church events in 1953. For our 75th Anniversary Lloyd Shingu translated highlights of the chronology into English, and Robert Uchida, a nephew of Mr. Mitsumori, prepared the translation for publication. We are pleased to offer some of the highlights.

1905 A widow of a missionary to China, Emma B. Fuessle, first saw the need for Christian mission work and an English night school for young Japanese men who had moved to Pasadena. With support and understanding of Dr. Bonds, superintendent of her church, she started the Japanese Congregational Mission as well as classes and a dormitory at 128 E. Colorado.

1908 Another mission under the leadership of Mrs. Mary White of the Friends Church had begun at 400 Lincoln Avenue, doing similar work: a night school, dormitory and missionary endeavors.

1909 The Rev. Shokichi Hata, graduate of Auburn University and Princeton Seminary, took the necessary procedures for the merger and may be considered the founder of the Pasadena Union Church.

1910 The first baptism performed by the Rev. Hata included young people, followed by 8 more. These included Nisuke Mitsumori and Dr. Katsuzo Ishizuki, well-known scholar in Japan, translator of Greek mythology and a graduate student at USC.

1913 The merger of the two missions was accomplished in October and the new church was named Pasadena Japanese Union Church. Five young men were baptized and became charter members. The new church was put under the guidance and help of the Federated Missions of Pasadena.

1915 Introduced by the Rev. Hata, the Rev. Tsuyoshi Demura came to the church in July. He organized an evangelistic meeting attended by 300 persons, and 28 were converted to Christianity.

1916 The Rev. Demura called his wife from Japan. She set up classes in English, cooking and sewing and made it easier for him to make home visitations. As a result, 35 baptisms were achieved in one year. She also set up a kindergarten class. Surely the church was blessed by the ministry of the Demuras.

1920 The church purchased a house at 293 Kensington Place. Financial help for the house came from the Federated Missions Board, composed of 11 Pasadena churches.

1921 Financially this was the most difficult period in the church's history. Total regular membership was only 33 and income for the year was $1,559. The pastor's annual salary was $500 but the Rev. Mitsutaro Tsuji never asked for more and gave the church much dedicated service.

1922 The Rev. Kiyoshi Tamura was assigned to the church, but because of the frequent change of ministers, membership had become disinterested, a difficult situation for the new minister. His first baptism was of Dr. and Mrs. Kiyoshi Yamamoto, a professor of astronomy at Kyoto University doing research at Mt. Wilson. This baptism seemed to influence many young Issei and many returned to the church.

The expansion of the church building was accomplished, with $12,000 paid by the Federated Missions Board and $5,000 by the church members. A musical program featuring Miura Tamaki, San Carlo opera singer, was a huge fund raising success.

1925 The Fujin-kai was organized through the leadership of Mrs. Shizue Shimanouchi, who had moved from Fresno with her editor husband, and Mmes. Misae Koyama, Tamura and a few others. There were 25 charter members. Main contributions of the Fujin-kai were a youth room in the church basement, contribution of $1,200 for pastor's living quarters, funds raised through bazaars to help pay the church debt, food and hostesses for all church occasions, contributions to Church Federation of Southern California Christian Women, assistance to students from Japan, especially seminary students, and hospital visitations.

1928 Highly recommended and unanimously accepted by church members, the Rev. Kengo Tajima became pastor in November. The congregation rejoiced in his acceptance and in the paid-off debt of the church.

1930 Because of a need for expansion, the property next to the church was purchased. A manse was moved to this property. The land cost $6,000 with a down payment of $1,000 paid by the Fujin-kai and another $500 paid by the Federated Missions Board. The balance of the amount took four years to pay because of the depression.

The Rev. Tajima served our church faithfully for 16 years. On the increasingly hostile relationship between Japan and the US, he taught: "Be careful of our words; we should respect the war effort of this country. Make your children know they are American citizens, and never be afraid of anything, standing on your Christian faith."

1941 At 11:50 a.m. during the Sunday service of worship on December 7, Tsuneo Tajima interrupted the service with the radio announcement of Japan's attack on Pearl Harbor.

The **Shuho** was enlarged by several pages to keep Pasadena Japanese properly informed.

A HEALTHY 60 — A congregation spanning three generations joined in the celebration of our church's 60th anniversary in 1973. A number have moved on but many have returned to share our 75th observance.

1942 In February the Rev. Tajima met with Federated Missions Board to arrange for storage of members' personal belongings during the relocation of Japanese from the West Coast. The people were upset and apprehensive about having to leave their homes. The Rev. Tajima wrote the following message to them: "We, too, are members of this country. We should be loyal to it. We cannot live in this country, expecting to be treated as guests. We have lived in this country for 30 to 50 years, raising our children and enjoying our lives here. Everything we have now belongs to this country. Let us help this country when the worst is facing it, just as everyone else is doing. This is the spirit taught us by our ancestors. Our children are fighting for this country. Shouldn't we have the same spirit and be loyal wholeheartedly?"

1942 April 26 was the "Sayonara get-together," consisting of a 9:30 worship service, picture taking of all members at 11:30 and a pot luck lunch at noon.

On May 10, Mother's Day, we had our final service before evacuation. Federated Missions Board members were invited so that the congregation could express its appreciation. Tea was served.

The Rev. Tajima stayed and assisted the very last person onto the bus which carried them the last route from their homes in Pasadena. About 1,100 Japanese lived in Pasadena at this time.

The Federated Missions Board met regularly during the war years. A 12 x 4 foot bulletin board was posted in front of the church with the names of Pasadena Nisei servicemen. It was entitled "Honor Roll." A total of 117 names were listed, so about 10 percent of the Japanese population of Pasadena served in the armed forces.

1945 The Federated Missions Board took good care of the Japanese evacuees' possessions. They organized a committee to assist returnees in finding housing.

After the war the church became Presbyterian. Records kept by Mrs. Pierson, Federated Missions Board secretary, had established that it had been connected to the Congregational Church since the time of Rev. Tsuji (1919).

The Rev. Donald Toriumi (whose wife Sophie is the daughter of the Rev. Tajima) was invited to serve our church as our first Presbyterian pastor. The Rev. Jingoro Kokubun was associate.

Upon this occasion the Federated Missions Board deeded the $90,000 church property to our congregation as a Christmas gift.

1950 The Federated Missions Board was disbanded as our church grew and became financially independent. The following were the member churches of the board:

First Congregational Church
Friends Church
Lake Avenue Congregational Church
Central Church of Christ
Lincoln Avenue Presbyterian Church
Lincoln Avenue Methodist Church
Calvary Baptist Church
Brethen Church
First Baptist Church
Pasadena Presbyterian Church
All Saints Episcopal Church

MANY HELPED

By SOPHIE TORIUMI

Who would have ever dreamed that a dozen fellows, non-Christian, only 18 to 30 years old, fresh off the boat and unemployed and unable to speak English, would be the founders of this church?

They were in need of help just like the Vietnamese refugees whom we helped resettle here about 10 years ago.

In those early days Pasadena churches helped these young men with housing, spiritual and educational training, and employment. And when they decided to stay in America, the women began to arrive. They, too, needed much help in adapting to new ways.

God certainly heard the call to minister to this young church and to these young Christians. He sent a host of witnesses. Mrs. Emma Fuessle of the First Congregational Church started this Japanese Mission and continued to be a spiritual leader even to the children of the first children she taught. She and others in the early days of our mission conducted Bible study and English classes.

Mrs. Bessie Waterhouse, whose family founded the Lake Avenue Congregational Church, and one of whom was an early mayor of Pasadena, taught English to the women in small groups in their homes.

A Mrs. Stewart, of the Standard Oil family and a Presbyterian, taught the ladies the mysteries of American food and cooking.

Ralph Netzley of the Church of the Brethren, along with Nisuke Mitsumori of our church, superintended the growing Sunday School. He was always so patient and upbeat with us kids.

And Grant Replogle, also of the Church of the Brethren, became such a great friend of our boys. We had rascals in those days, too.

Some of our farsighted Issei, such as Mr. Mitsumori, saw the value of a Boy Scout troop, and a number of friends in the community served as scoutmasters. One of them was a motorcycle racer, later a Highway Patrolman named Fred Hamm. His exploits were a source of excitement to the boys.

Katherine Fanning of the First Congregational Church guarded the belongings of the evacuees during World War II. The church on Kensington Place became a storage house.

Herbert Nicholson, a Quaker, drove back and forth from Pasadena to camps in Arizona with all sorts of requested supplies from the church. He proffered spiritual nourishment and often put himself on the line on our behalf before the US government.

After the war William C. Carr and Hugh Anderson helped prepare the way for our return to a still hostile and apprehensive community.

We've come a long, long way!

" *Let us rid ourselves of everything that gets in the way, and of the sins which holds on to us so tightly, and let us run with determination the race that lies before us. Let us keep our eyes fixed on Jesus on whom our faith depends from beginning to end." (Hebrews 12:1-2)*

So, let's go for it, God willing, on to our Centennial in the year 2013.

OUR WOMEN'S WORK IS NEVER ENDING

By AKI ABE

The Rev. Donald Toriumi, who came to our church in 1949, asked me in early 1950 if I would help him organize a Nisei Women's Association. I consented with the understanding that I would not be an officer because I had just had a baby and Joe and Judy were barely in school.

With this understanding I served as a temporary chairman until election.

The purpose of WA was to unite the women of the community in worship, service and fellowship. This fellowship was very important because most of us were returnees from various relocation camps and we embraced all women from both Christian and Buddhist backgrounds.

A constitution committee of Esther Nishio. Yoshi Mikuriya and Judy Hayakawa drew up a constitution and by-laws which were adopted in January 1951.

The first full term officers were elected in 1951. Even though I was recorded as the first elected president, that was not so. Yoshiko Mayeda was elected president but soon afterward had to move to Los Angeles and was not able to serve. I took her place. Why I served as president is a mystery to me because I was not even vice-president. Nevertheless, I served for two and a half years.

Dues for our new organization were set by our constitution at $2 per year, payable in one lump sum or quarterly.

Additional funds for our new WA came in a $100 expression of confidence seed money donated by our Fujinkai. This support from the Fujinkai has always been a source of gratitude in so many ways throughout our 38 years.

The first year we made drapes for the Clarion Room, made afghans for Church World Service, Christmas Cheer for needy Japanese families, food and concern for Friendship House where a group of single men were living on their return from various relocation camps.

The WA established itself as the hardest working arm of the church. Its ongoing pledges to Presbyterial and Church Women United started early in our organization and have continued these 38 years, with a raise in pledges yearly. We have always supported CWU's big days, such as World Day of Prayer, May Fellowship Day and World Community Day, as well as its other programs.

Our women participated in the celebrations representing our church. We also supported World Missions, Friendly Visitors, Friends In Deed, and the Mary Magdalene Project, to name a few of the hundreds of causes which needed support and attention.

WA still routinely had on its agenda such duties as Clarion mailing, child care, chapel flowers, cookies, Easter egg hunt for the Sunday School children, picnic, bazaar, prizes for activities, Mother's Day, Christmas, and pot luck luncheons, and in the early days we packed cookies for our servicemen.

Our programs featured guest speakers on timely topics, cooking demonstrations and work projects.

In 1953 the WA became large enough so that we organized circles. The circles could meet on alternate months with their own programs in a more intimate group. Our first circles had names such as Jade, Ruby, Pearl and Opal. Circle meetings were usually held in homes and general meetings were held at the church.

In early 1952 WA decided to try to purchase a piano for the Social Hall. We had paper drives, bake sales and other activities to raise funds. Our dream was realized in 1954. We bought a grand piano for the Social Hall. Not satisfied with just the piano, we launched a project to furnish the kitchen.

In 1962 and 1963 the WA took a booth at the Nisei Week carnival and sold thousands of cascarones. We saved and stuffed eggs all year long so we could have enough cascarones to sell the two days of the carnival. Even though we had to pay rent for the booth, it was profitable, netting about $800 for the weekend.

The third year we stuffed eggs all year long but were denied our booth at the last minute because the carnival chairman was afraid we could cause a riot. That was the weekend of the now famous Watts riots.

WA always participated in special occasions of our church, such as the wedding of our Assistant Pastor Mas Kawashima and the more recent wedding of Associate Pastor Mariko Yanagihara and Glenn Yoshida.

A great day in our church was March 12, 1966, when ground breaking for our new church celebrated a new beginning, with our WA taking a vital part in the festivities. Sets Tajima was our president and took a turn with the golden shovel to send this new dream project on its way. In 1967 the WA was able to raise enough funds to purchase the refrigerator and stove for the Social Hall kitchen.

In 1968, along with our regular services, the WA made "zabutons" for the new church which was dedicated on March 17, 1968. These "zabutons" are

ACTIVE WOMEN — WA officers take on new responsibilities at their installations and render great service to our church.

still in use in the Social Hall today. We do thank the Lord for the insight and abilities of our women to provide the necessary things to make our church so comfortable.

In 1971 one of our biggest money making projects was started under Sets Tajima's direction, the now annual Rummage Sale. The sale was not only a good fund raiser but it was a blessing to the needy families in the community. So many articles of clothing were made available to needy families. To this day I think residents in the area look forward to our rummage sale to clothe their children for school.

It was also in 1971 that we had a reception for the Mas Kawashimas, who were leaving us after seven years of service as our assistant pastor.

In 1973 we honored the Rev. Don Toriumi and Sophie for their 25 years of faithful service to our church. This was a surprise party at our Thanksgiving dinner.

In 1974 our Issei Fujinkai made a love offering to the WA on the occasion of their 50th Anniversary.

Beyond our routine activities and services, the WA laid carpet titles and sewed drapes for the kindergarten room. We also made 25 mama-san aprons for the kitchen which we still use today.

In 1975 one of our prime projects was to resettle our Vietnamese refugee family, the Wangs. Our women helped in all areas of this work.

One of the highlights of the church was the mortgage burning during a ceremony in 1976. What a happy day of celebration, especially for me as I could now close books on the Building Fund, for which I was responsible for the past ten years.

In 1977 the Rev. Toriumi officially retired and a big retirement celebration was planned for him, and WA had a prominent part in this gala event.

In 1981 further care and concern was assumed when many of our WA members realized that our Issei were no longer able to live at home. On Mondays and Thursdays our women spent hours helping feed patients at Keiro Nursing Home. They sewed items for Keiro bazaars, assisted in games and crafts for the patients and served in many ways to brighten the lives of the shut-ins.

In 1985 Helen Obazawa started craft and fellowship meetings on the first and third Tuesdays of the month. Many beautiful and worthwhile things were accomplished in this fellowship time.

Four women made squares for the Church Women United Peace Ribbon which was joined to the thousands of others which encircled the Pentagon in Washington, DC, on the anniversary of the bombing of Hiroshima and Nagasaki.

In 1986 we welcomed Mariko Yanagihara to our church. On her ordination and installation as our associate pastor, we shared a milestone as she became the first Japanese American-born Presbyterian clergywoman. We celebrated her marriage to Glenn and helped make and serve part of the reception, which was held in the more spacious hall at Pasadena Presbyterian Church.

In this long, but still not comprehensive account, it is evident that the Women's Association has always served a very prominent role in the life of our church. God has truly blessed the women who served in the past 38 years.

Note: This year, in keeping with the new national organization, Presbyterian Women in the Presbyterian Church (USA), of which the WA is a member, the WA has changed its name to Presbyterian Women in the First Presbyterian Church, Altadena.

SUNDAY SCHOOL — Our youngsters take part in worship services from time to time.

SUNDAY SCHOOL IS ON THE RISE

By ROBERT UCHIDA

(The founding of our church's Sunday School and its growth and decline in the 75 years of our church were traced by Bob for a worship service in May of this year. His presentation is here summarized.)

Just as the church was started in 1913 to meet the spiritual needs of young immigrant Issei men, the Sunday School was begun in the early 1920's for the families of these young Issei. No written records are available but the testimony of some of the youngsters of that day is available.

A **Star News** article dated Aug. 31, 1929 tells of the Rev. Kengo Tajima's statement that church facilities needed to be expanded to accommodate a growing Sunday School. Enrollment then was 151.

That number was hard to believe, but there was a large number of children just in the neighborhood of the church, then on Kensington Place in the area of Pasadena just north of Colorado and west of Fair Oaks. Four families in the neighborhood alone accounted for 30 children.

Enrollment in the 1930's fluctuated until the postwar period when the influx of Japanese families from the relocation camps, the Midwest and the East, plus the baby boom of Sansei hit our church. In 1948 the Rev. Donald Toriumi was called to be our pastor, eventually to serve for 31 years.

Sunday School enrollment soared; peak years were 1959 to 1965 when the total ranged from 322 to 361. Every available space in the Kensington Place church had to be used, including the kitchen, living room and even the bedrooms of the Kokubun House behind the church and the Toriumi manse next door.

A large teaching staff, up to 35, served at the time, many of them for 10 or 20 consecutive years, perhaps longer. But with a dwindling birth rate and with young families moving away, enrollment decreased until, in 1978, only a staff of 4 was needed.

Since then, especially 1986 when Mariko Yanagihara joined our pastoral staff, there has been an increase in program and numbers. We now have 8 teachers and 2 in child care.

For many of us Sunday School was an important time. Many of us would not be here today if there hadn't been a Sunday School to teach us about Christ and the Bible.

For me and I'm sure for others, the Sunday School experience brings back fond memories. Teachers like Emma Fuessle really cared for us and demonstrated Christ's love in their teaching and in their relating to us.

What's important for the Sunday School is the present and future. Let us pray that the present staff will be led by the Holy Spirit and receive support from the congregation so that our enrollment will increase, so much that 25 years from now someone will be giving an 'Anniversary Minute' for our 100th Anniversary and telling about the resurgence in Sunday School from 1988 to 2013.

THE PATTERN KEEPS CHANGING

By TOSH KAWAHARA

Our church on Kensington Place in the old days was the social center for about one-half of the Pasadena Japanese families. The other half lived south of Colorado Blvd. This was in the eyes of the young people who often gathered at the church to spend their free time. The church grounds were so well used that every attempt to plant a lawn in the front yard failed.

A typical activity in those days would be a Sunday afternoon excursion into the San Gabriel mountains with a Sunday School teacher. The young adults had a fellowship group called the YPS. And the church-sponsored BSA Troop 41 met on Friday evenings.

With the growth of the Sunday School in the 1960's, after World War II, there emerged different youth groups, such as the Jr. Pups, Delta Chis (junior high), Presby-Teens (senior high) and Collegeons. Halloween pranks from the old days changed to "Trick or Treat" for UNICEF.

A Presby-Teen work project took them to Brawley. Another was the building of a store in Bishop; it is still there. Young people baked and packaged cookies for the servicemen. In 1966 there were 12 fellows in service among our church family and friends.

The Delta Chis had talks given on such topics as "Etiquette for Young People" and "How to Get Along with Your Parents."

In the '70's the senior high age group called themselves P.J.'s (People of Jesus). There was a stronger emphasis on youth Bible study groups, and for the year 1973 the average group was 17 with 60 different people attending.

The 1975 **Annual Report** of our church had three pages of activities that included, among other things, a midnight hike and one event that started with bowling in the a.m. and ended with a gospel concert in the p.m. One service project was painting the Boston St. manse.

The 1980's continued to involve the young people with Bible studies, weekend retreats, the Mt. Hermon Conference and various group sport activities. Today the young people provide leadership to run the day camps, supply teachers for the Sunday School program and become involved in the Sunday worship service. They are no longer exclusive to a certain group, but have crossed generational lines and have opened their activities, such as their monthly get-togethers, to everyone who feels "young at heart."

A HOLIDAY CUSTOM — The Japanese tradition, "mochitsuki," is enjoyed every December by three generations of our people. The "mochi" we make is enjoyed, too.

TROOP 41 BOY SCOUTS STARTED HERE

By JOE E. ABE

(Dr. Joe E. Abe, a former Troop 41 Scout, gave a "Minute for Anniversary" on Troop 41 in our church. His remarks have been summarized here.)

Troop 41 of the Boy Scouts of America got its start March 30, 1930, the date on the troop's charter, as a measure to answer some anxieties of Issei parents. The troop was organized by our church at the request of Issei parents, to provide Nisei sons with some worthwhile activity and to give them an activity that was character building.

In the 1930's racial discrimination, much more common then than now, prevented Nisei from joining many mainstream American programs and groups.

Troop 41 flourished in the 1930's but had to disband because of wartime evacuation of Japanese from their homes on the West Coast in 1942. Jon Maeda, now an executive in the Boy Scout program, found among the area Scout headquarters' files a note abruptly explaining why Troop 41 had suddenly ceased to exist: "Jap boys put in relocation camps." The note reflected the race prejudice of the time.

After the war Nisei parents wanted organized character-building activities for their sons, much as their own parents had felt in the early 1930's. Again discrimination was a partial reason for organizing an all-Japanese American troop.

Troop 41 especially flourished in the postwar period because of the high level of leadership among parents. The Scout program offered Nisei a chance to exercise their leadership skills. Being able to speak English was and is a skill that Issei parents did not have, too.

Discrimination had its rewards, too. The segregated troop gave the boys the chance to set high standards and achieve high ratings.

After World War II Troop 41 was no longer our church's troop, but had community sponsorship, in the Pasadena Japanese Cultural Center, where it still meets. In our church a Scout program was instituted in 1958 by the Rev. Donald Toriumi, himself an Eagle Scout. The God and Country Award program drew 95 Sansei boys from Troop 41 and two Explorer Scout girls over a 20-year period, to complete a training program. Today their names are inscribed on plaques in the foyer of our church sanctuary.

Dr. Joe Y. Abe (father of the source of information for this article) and Harvard Yuki worked with the Rev. Toriumi on this program.

Today the numbers are down in Troop 41, a reflection of a demographic situation in the Japanese American community. The number of Sansei of Scouting age is small. Just wait until the Yonsei — the children of third generation Japanese Americans — are older.

GOD AND COUNTRY AWARDS — Some 95 Boy Scouts worked for and received the God and Country badge over a 20-year period in our church.

MUSIC PROGRAM IS BACK IN TUNE

By TED TAJIMA

In our church's 75 years music has been heard in hymn singing, but choral music, as far as church records show, dates back only two-thirds of our history. It was in the 1930's that the pastor, the Rev. Kengo Tajima, got some girls in their teens together, put hymnals in their hands and asked them to sing. He wanted a choir and he usually got what he wanted.

He hired a Dr. Mitani, an Issei from Japan who was a professional music teacher in need of work, to be our first director. Dr. Mitani might be remembered as a forceful, perhaps intimidating person.

He was followed by a younger man, much less inimidating and in fact quite charming to our choir members. He was Tsuyoshi Matsumoto and much credit must go to him for developing the choir in the 1930's.

World War II and the evacuation of Japanese from their homes on the West Coast closed our church and quieted our music program. It was not until the Rev. Donald Toriumi became our minister in 1948 that the choir was revived. He obtained the services of Aya Matsumoto, who was one of our earlier choir members, to direct our choir. She had credentials; she was a graduate of Westminster Choir School at Princeton University.

In subsequent years our church had a choir if we were able to line up a director willing to work for a small income with singers who generally lacked training but were willing. We found a small gold mine in Occidental College and had music students serving as directors, usually until they received their degrees. These directors started with Carol Bostick (1950-52) and continued with Eleanor Hamer (1952-53), Russ Davies (1952), Beverly Stunden (1954-55) with Donna Barnes as organist, Bob McBurney (1956), Bryce LaMotte (1960) and James Whitman (1968-69)

Others who directed the choir over the years were Naoji Morishita, who reactivated the choir in 1954 after a short period of no director, the late Ritsuko Kawakami (1957-60), Linda Tajima (now Yenoki), who served from 1973 until 1978 when she was married and became a full time violin teacher; and Sophie Toriumi, who undertook the responsibility on an interim basis for a quite lengthy interim, 1981-1987. She welcomed Ruth Bowen, as did the choir, in March, 1987.

There are many memories associated with the choir. In the 1930's choirs from several Japanese American churches in Southern California performed as a mass choir of 125 or so voices at sanctuaries such as Wilshire Methodist Church in Los Angeles. We weren't quite the Mormon Tabernacle Choir but we could feel the power of numbers.

Under Ritsuko Kawakami we enjoyed something extra-curricular as far as choir music went. She organized spring concerts and we were able to sing numbers from such musicals as "King and I," "Oklahoma!" and "Westside Story." We also met and had the exciting pleasure of singing under Jester Hairston and realizing how spirituals should be sung.

When we speak about music, we must mention organists. One might believe Miki Kumamoto had always been our organist. That's only half true. She was briefly in the 1950's, then became organist in 1969 and has served faithfully ever since.

We also enjoyed having other choirs in the church. The Rev. Masayoshi Kawashima, our assistant pastor for the Japanese speaking in the 1960's, organized a choir of Issei, and in the postwar period of great growth in our Sunday School and youth program, Sophie led a large junior choir. Youth directors included Carol (Tanaka) Higa and LuAnn (Uchida) Lane. Twenty-seven mothers sewed white choir gowns for the children.

We should also note here other aspects of music in our church. We appreciate the efforts to bring contemporary church music into our worship program by our young people, especially Richard Sahara, whose talent playing the guitar and leading informal singing provided leadership in this area.

Throughout the years, too, our music program has been enhanced by soloists, both vocal and instrumental. Still memorable are the powerful baritone solos of Yukio Ogawa in the postwar years.

Our young people, growing up with music lessons, often performed for us. They are too numerous to mention, but we note a high point in this regard. Earlier this year, on Mother's Day, Michelle (Kikuchi) Richards and her husband Steve and two other outstanding musicians played for us as the Ellington String Quartet. We remember Michelle's playing for us on many an occasion as a young student.

Today, in closing, we note that our choir program is back on track. The devoted leadership of Ruth Bowen has instilled a sense of enthusiasm in the choir and has challenged the singers to greater effort and higher refinements. Music in worship, we are reminded, is a distinctive part of our devotional period. The choir invites more singers to share this opportunity to serve.

A MELLOW MELODRAMA — Young people in the 1930's staged two heartbreaking moralistic plays, with olio acts, to help pay off the church's mortgage.

THERE IS DRAMA IN OUR CHURCH

By TED TAJIMA

Drama in our church dates back even earlier than choral music. The first dramatic presentation was a Japanese play, famous at the time in Japan, staged as the main attraction of a benefit program in 1929 or 1930.

Harris Ozawa recalls that the play was done in kabuki style; men played all the roles and he enacted the role of a daughter. Dr. Taketoshi Kikuchi, a dentist doing graduate study at the time, produced, staged and directed the play and starred in it with four Pasadena College students from Japan. The other three students and Dr. Kikuchi returned to Japan, but Harris stayed on and has served as a hard working lay leader in our congregation.

In the benefit program one of the sketches had a group of young girls dressed apparently as angels. Some of them are still members of our congregation.

The show was staged in the McKinley Junior High School auditorium before a packed house, and proceeds went to the purchase of a manse for the church, then on Kensington Place.

Fund raising was the purpose, too, when our church young people made their greatest endeavors in drama in the late 1930's. Their success helped our church burn its mortgage during the latter part of the Great Depression.

The two plays were melodramas, produced, staged and directed by one Delos West, a talented, creative, persistent and patient man. In two successive summers he whipped our young people into shape staging two great moralistic melodramas — with intermission olio acts — in a dinner theatre (without the dinner) in the basement of our Kensington church.

The first year we did "The Drunkard" and the second summer it was "Tatters, of Squatters Gulch." Both were strong on moralistic virtues but heavy on melodramatic corn. Both years Setsuko Itow (now Tajima) wielded paint brushes and created several backdrops. One of the stars in "The Drunkard" and in olio acts was Helen Nomura (now Obazawa and a soprano in our choir and an Elder in our Session).

A Caltech student, Carol Ikeda, was the alcoholic hero and another Caltech student, Yuji Tajima, and Taxi Kishi played villains with heavy mustaches and the proper sneer (heh, heh, heh).

I think it is reasonable to say that these productions succeeded in raising funds. But as endeavors to educate the audience against the evils of whiskey, they were more entertaining than educational.

After World War II, drama served a more educational purpose in our church. These efforts were laregly at Christmas time and Easter. Young people performed in typical Christmas stories, and young parents were backstage writing, directing, making sets, sewing costumes, applying make-up and comforting young performers.

There are many a young adult mother or father now in their 30's who can recall having been a Joseph or a Mary, a shepherd or an angel or a wise man.

Occasionally there were less serious dramatic efforts, usually skits for amusement or a young people's show. The Women's Association is known to have staged some wild skits which only the members recall, or will admit to.

THEY WENT ON TO SERVE OUR LORD

By MASAO SUGANO

God asked, "Whom shall I send?
Who will be our messenger?" (Isaiah 6:8)

In the celebration of our church's 75th Anniversary, one of the topics of interest to bring our past alive was to recall laypersons who went on to become ministers or missionaries.

The records, primarily **Clarion** and the **Church's Annual Reports,** upon which we rely for information, indicate that as of June 1988, there were 18 laypersons who went on into the active service of the ministry or mission field. At the worship service July 31, only two of these 18 were shared in a "Minute for Anniversary" because no "minute" or even dozens of minutes could possible tell the story of each person. The two persons whose story was shared then were a husband and wife team, Mr. and Mrs. Richard Iwanaga, better known to most of us Rick and Emi.

In addition to recalling the remaining laypersons, the purpose of this account is to help make us more aware of the important role of the laity in bearing witness to the Faith.

Because space does not allow for a lengthy account or even a brief sketch of each layperson's involvement in the life of our church, this report is limited to a summary of their services and listing of the name of each layperson.

It seems best to arrange or group the laypersons into the church's two main organizational divisions — Japanese language and English language — and divide the latter again into two subgroups — born or raised in Pasadena or elsewhere. The subgroups then are "Natives" and "Others."

JAPANESE LANGUAGE DIVISION

After World War II our church members gradually returned to Pasadena and the need for a church was again felt. The church building, which had been used during the war as a storage space for property of the people who had been evacuated, was reopened in 1945, after much prayerful thinking and discussion by a small group of faithful Issei church members. The Rev. Jingoro Kokubun, a dedicated Issei minister, was called that year to be the church's first postwar pastor. He served until his retirement from active ministry in 1960.

After the Rev. Kokubun's retirement, the Church Session decided to employ part-time assistants, ordained or seminary graduates or seminary students, for the Japanese speaking congregation. This decision was made in light of a decline in both Issei membership and worship attendance. Under this policy the church has had five part-time lay assistants who mainly preached, led Bible study, made visitations to shut-ins and the ill, and wrote the **Shuho**, the Japanese section of the **Clarion**. These five lay pastoral assistants were as follows:

PERIOD	NAME	CURRENT POSITION
1964-71	*Masayoshi Kawashima	Pastor, Japanese language division, West Los Angeles United Methodist Church, Los Angeles
1972-74	*Osamu Okumura	Pastor, Tama New Town Church, Tama New Town, Tokyo, Japan
1976-78	*Timothy Boyle	Pastor, Tsukuba Christian Center, Tsukuba, Japan
1982-84	David Seya	President, JEURO Container Transport (USA), Inc.
1984-present	Kei Ogura	Assistant to the minister, our church

*Served in our church while attending Fuller Theological Seminary

ENGLISH LANGUAGE DIVISION

As Nisei families increased, a dual ministry (Japanese speaking and English speaking) became necessary and in August 1948 the Rev. Donald Toriumi was called to serve as the church's first Nisei pastor. At the same time the name "Pasadena Union Presbyterian Church" was adopted. Upon relocation of the church to its present location in Altadena in March, 1968, the name of the church was changed to the First Presbyterian Church, Altadena.)

As our church gained in membership and strength serving both Japanese and English speaking people, as its Sunday School enrollment began to grow by leaps and bounds, and as Sanseis entered junior high and senior high schools, there was an urgent and imperative need for more and more laypersons to become involved in our church program. Among the many who responded and served in our church in many ways, 12 of them have gone on into professional ministry or missionary service. These 12 persons are listed under the following categories — NATIVES and OTHERS.

NATIVES

Natives include those laypersons who were born or raised in Pasadena: that is, they attended schools here, went through our Sunday School, were active in youth fellowship groups, and were baptized in our church.

As young adults they served in many ways: taught in the Sunday School and vacation church school, led young adult Bible studies, advised junior high, high school and college/career fellowship groups, assisted with special programs such as Easter and Christmas, and served on various committees. Two of them, David Hino and Rick Iwanaga, served as Elders.

The natives are the following:

PERIOD	NAME	CURRENT POSITION
Pre-war	Russell Nakata	Retired clergyman, canon of the Episcopal Church
1973-76	Cory Ishida	Pastor, Evergreen Baptist Church, San Gabriel, CA
1974-78	*David Hino	Pastor, Peninsula Free Methodist Church, Redwood City, CA
1974-83	Richard (Rick) Iwanaga	Missionary to Belém, Pará, Brazil
1974-83	Emi (Mrs. Richard) Iwanaga	Missionary to Belém, Pará, Brazil

*Served in our church while attending Fuller Theological Seminary

OTHERS

Others include those laypersons born and raised outside Pasadena and who served in our church in many ways. In this category 12 laypersons over the years have worshiped with us and become involved in various facets of our church program, including church school, youth groups, young adults, choir and committees. These 12 are the following:

PERIOD	NAME	CURRENT POSITION
1960-64	Heihachiro Takarabe	Pastor, El Estero Presbyterian Church, Monterey, CA
1963-69	*Saburo Masada	Pastor, Calvary Presbyterian Church, Stockton, CA
1973-79	*Kim May	Associate Pastor, Vineyard Christian Fellowship, Kansas City, MO
1980-82	*Robb Kojima	Pastor serving two churches jointly: Kalaiakamanu Hou Congregational Church and Waialua Congregational Church, both on Molokai, Hawaii
1980-82	*Nathan Kohashi	Associate Pastor, Waiokeia Congregational Church, Honolulu, Hawaii
1982-84	*Garrett Yamada	Director, University Students Program, Berkeley Presbyterian Church, Berkeley, CA (ordained pastor)
1983-88	*George Doyal	Missionary, Soka Evangelical Free Church, Tokyo, Japan
1986-88	*Teresa Thompson	Missionary Associate, Hokuriku Gakuin, Kanazawa, Japan

*Served in our church while attending Fuller Theological Seminary

Glancing at the above 18 names, we readily see a procession of students from Fuller Theological Seminary. Of this total, 11 — or 61 percent — were Fuller seminarians. The short distance — about three miles from the seminary to our church — may have something to do with our church's good fortune in having them worship with us and serve our church. But we feel God has had His guiding Hand upon leading these dedicated seminarians to our church. Their presence and involvement in the life of our church has blessed us all — children, young people, youth and adults; Issei, Nisei, Sansei and Yonsei. Indeed, we are grateful for their significant service, leadership and dedication.

In addition to our thanks to the Fuller seminarians, we express our deep gratitude to all others mentioned in this report for their faithful and active participation in our church's ministries. As they face new experiences and challenges ahead, we pray for God's continued blessings upon them and their families.

— Members and Friends of the
First Presbyterian Church, Altadena

THREE PROGRAMS WORTHY OF NOTE

In the life of a church there are many activities and events, persons and contributions worthy of note. The editor of this booklet has taken the liberty of taking three from the 75 years of our church's history to include here.

MORE THAN 60 YEARS AGO, WHEN THE Issei, as Japanese immigrants, were without credit rating and in most cases unable to obtain the services of banks, the Issei in our church organized a savings and credit association. Members deposited a small amount in savings, $10 a share, each month. The deposits became a source from which small loans for household and personal needs could be drawn. Every four years the deposits were returned as savings with interest to the depositors.

After World War II when our church members returned from evacuation camps and other places throughout the nation, also from military service in the case of Nisei, our church's modest savings and credit association again served a membership that was in need of small loans for household and personal uses.

This year the association is serving its last year. In January it will be dissolved. Over the years it has provided a savings opportunity for hundreds of members. Over the years it has provided loans for hundreds of members. Never has there been a loan not repaid. A remarkable service, a remarkable record.

THE REV. DONALD TORIUMI, OUR church's beloved pastor for 31 years (1948-1979) was one of the first Nisei Presbyterian ministers in the United States. He foresaw the growing need for more Nisei Presbyterian ministers as the present ones retired.

After his death in 1980, his family provided a substantial gift to establish a fund for scholarships to members of Japanese Presbyterian churches in the US who are preparing to serve as ministers. A substantial contribution to the scholarship fund came from the Asian Presbyterian Caucus, of which the Rev. Toriumi was a pioneering leader. In time the Donald K. Toriumi Scholarship Fund was established under the auspices of the Japanese Presbyterian Conference, with scholarships offered every year.

The fund originated in our church, has been added to by JPC member churches and has been substantially added to by our congregation. It keeps alive the memory of a pastor of inspiring leadership and keen vision and it provides for the perpetuation of his conviction and commitment to the ministry.

WHEN ROBERT WESLEY TAJIMA, A 25-YEAR old Caltech graduate and activist for reasonable rental housing for the elderly in Pasadena, was tragically killed in an automobile accident, his parents — Calvin and Marie Tajima — set up the Robert Wesley Tajima Fund for Social Action in our church.

In the eight years since Robert's death, the fund has been added to by friends in the community and by members of our congregation. In fulfillment of its purpose, the fund has made several periodic gifts to agencies in the community working for social progress among the people in need in various ways.

Our church has in the ways cited here provided services extraordinary and worthy of note.

A MINISTER RESPONDS

Congratulations to the First Presbyterian Church, Altadena, on your 75th anniversary. We celebrated our 75th at El Estero last year. The Altadena church (formerly Pasadena Union Presbyterian) has a very important place in my spiritual development, because I was there at the most critical time in my life. Your members have fed me, spiritually and physically, and provided warm fellowship which I needed very much. Altadena church also provided me an opportunity to teach Sunday School, and there I learned something about ministry, first. As you remember, I used to live in Kokubun House behind the Kensington Place church. I also remember that Sophie (Toriumi) used to cook "gohan" for me every weekend. As you can see, Altadena church was my home. Congratulations on your 75th anniversary!

— Heihachiro Takarabe

THE GANG'S ALL HERE — Individual pictures of our congregation, young and old, were painstakingly montaged into this circle by Dr. Taketoshi Kikuchi, who soon after returned to Japan to practice dentistry.